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life in the colony of New Sweden, much space is given to the petty quarrels between the Dutch and Swedes in America in which there is a great deal of talk of guns and drums but no bloodshed. This part of the story might be summarized as follows: When the Swedish governor learned of the weakness of the Dutch Fort Casimir which had been erected on Swedish territory he demanded its surrender. While the Dutch commander was attempting to secure a delay Swedish soldiers entered the poorly guarded gates of the fort. "When the Hollanders wanted to use their guns, they were told to put them down again, and thus the Swedes took possession of Fort Casimir without hostility." The fort at the time of its surrender was garrisoned by nine soldiers, and armed with thirteen cannon; but there was no powder and the muskets were with the gunsmith. After many threats, Governor Stuyvesant finally undertook the recapture of the fort and the conquest of the Swedish colony. The Swedish commander exhorted his men to make all possible resistance, but many of the latter succeeded in deserting to the Dutch forces. One of the deserters was shot in the leg by a Swedish officer as he made his escape, and later died of the wound. This was the only casualty of the war. The fort was given up and soon afterward the Dutch governor laid siege to the Swedish Fort Christina, and after a wordy contest, the Swedes decided to surrender. According to a secret and separate article, the Swedish governor was to be landed in either England or France and advanced the sum of 300 pounds Flanders. It appears that he did not see fit to return to Sweden, and it is probable that both governors considered the agreement good business.

Although in places there are enlivening bits of description and good and unique illustrations, the narrative on the whole moves with much tedium. The author has difficulty with the English idiom, and the proofreading is not always careful.

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**Americanism: What It Is.** By David Jayne Hill, LL.D. New York: D. Appleton and Co., 1916. Pp. xv+280.

What is the most characteristic factor of the American spirit? What is it which exactly places a stamp on a man and calls him American? Who is an American? What change is necessary to develop a foreigner into an American citizen? These and

similar questions Mr. David Jayne Hill, one of the most prominent Americans of the day, endeavors to answer. He admits at the outset that the question can only be answered by a process of exclusion. Americanism, he says, is not a matter of race. From the colonizing days, our country has been populated by peoples of widely separated races. Some of these racial distinctions may be swallowed up in the melting pot, while others endure just as strongly as in the Old World, and indeed are, in some cases, intensified. But "there is no definable ethnic type that is exclusively entitled to be called American." If racial distinctions fail, so also do geographical distinctions. Differences exist in each section of the country, and yet "there is nothing in all these variations that justifies a denial of Americanism to any of them." What, then, is Americanism? It is easier to say what it is not, easier to demonstrate its contrast to what may be called Europeanism. In the first place, the American spirit was born in the cradle of revolt against a great part of what Europe still holds sacred. But it is not merely a negative force. "It starts with the idea that the human individual has an intrinsic value. It holds that he has an inherent right to bring to fruition all his native powers, and to enjoy the fruits of his efforts. His real value lies not in what he has, but in what he is and may become; and he may become anything his capacities and his achievements may enable him to be." Is, then, America merely the Land of Opportunity for the individual? Is it merely the development of self at the expense of society? Is real Americanism a form of Egoism? Mr. Hill answers these obvious conclusions to his method of definition by elimination, and his little volume is a stirring appeal to us all to recognize in the very essence of Americanism—respect for the rights of others.

When the crisis came in American constitutional development and when the shot at Fort Sumter aroused the nation to the problem whether the Federal Constitution had produced a nation or only a Confederation, our country had had a full century to test the virility of its fundamental law of voluntary submission to self-imposed laws, which marked several radical departures from the general usage of the mother-countries. Dr. Hill asserts that probably the most salient of these differences was the change in matters of religion, and that it is to America that belongs the glory of having founded the first modern State which was

really tolerant, based on the principle of taking the control of religious matters entirely out of the hands of civil government. If this is true, then the chief clause of the Federal Constitution is that concerning the establishment of religion. Apart from this distinctive element is the more fundamental one of opposition to every form of arbitrary power in the land.

"It is necessary," says the author, "in the life of every nation that from time to time it be called upon to reflect upon the principles that underlie its existence. The present generation until now has been confronted with no great national crisis that has called for such reflection. The shock that has been given to the party system of government in the United States may prove to be such a crisis. We have suddenly been brought face to face with the question: What is our political future to be? It is for the reason and the conscience of the people to answer, but it remains to be determined on what lines the answer is to be given." Dr. Hill outlines that answer in his usually clear style, and tells us that if the nation is to be saved from the ultimate collapse of its constitutionalism, it must be done by the firm determination on the part of the people that arbitrary power in every form must be renounced. The people must rally around "the one rock of salvation—the rights of the individual citizen as guaranteed by the Constitution." Taking up one by one the better known objections to the Federal Constitution, particularly that of its being framed by and in the interests of a property-possessing class, Dr. Hill gives them a calm and helpful diagnosis, which places the cause of whatever interest there is in the country at the doors of those who have not yet caught the truest spirit at American idealism.

Other problems dealt with in this estimable work are: Tests of American Democracy; Americanism and World Politics; the Duty of National Defense; and New Perils for Americanism. Its pages are filled with thought pregnant of the present hour of world-conflict. The strong, sturdy sense of our position, both nationally and internationally, is emphasized in a way that he who runs may read. And the net value of this excellent study is that America and Americans are facing a crisis which may prove to be their opportunity for a glorious future or for a disintegration of the basic ideals upon which the Fathers of the Constitution framed this mighty nation.